IE NEW MISSIONARY HERALD

whole earth newsletter

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MESSAGE FROM THE EVP

A recent visitor from the United Congregational Church of Southern Africa left behind this comment:

"It would seem to me that there is a greater sense of depression in this land than amongst our own people in South Africa... I have sometimes longed for the possibility of enabling some of the people I have met to share in the celebrations and deeply hopeful experiences of our church groups."

Why the deep and pervasive sense of depression, which he so accurately observed?

Because so many things are coming unstuck--like sex ethics, church income, religious needs, governmental credibility?

Because of the hammering of a combative confrontational style of church life, with its corrosive effect on assumptions of basic goodwill among fellow Christians? (We are all either being called racists or calling others racists, or both).

Because the weird paradoxes of technology decree that every labor-saving device increases the strain of getting through the day's work? (Instant copying by xerox multiplies the papers both to produce and to read, cancelling any saving in time while adding to expense).

Because we suspect that "government of the people, by the people and for the people" will have been buried by 1976 under a mountain of junk bearing the epitaph "Vietnam"?

"Celebrations and deeply hopeful experiences" to share with us, anyone? We talk of missions in reverse, of mission to America. The crisis of spirit so widely experienced within and without the UCC/USA is a Macedonian call for help from overseas. Missionaries and national colleagues in partner churches may be able to identify better than ourselves some of the roots of the problem and point to practices, experiences, disciplines, Good News, which may save our souls.

David M. Stowe

THE COVER PICTURE

com-pas-sion: a feeling of deep sympathy and sorrow for another who is stricken by suffering or misfortune, accompanied by a strong desire to alleviate the pain or remove its cause.

Random House Dictionary

The woodcut "Compassion" is by Selby Mvusi, South African artist--painter, sculptor, and wood carver--who studied at Penn State and Boston University in the 1950's, then taught in Ghana and Tanzania, and met a tragic and untimely death in an auto accident in East Africa.

A NEW ERA: WHAT RESPONSE?

Theodore A. Braun

Teaching, along with preaching and healing, has always been at the heart of Christian mission. The gathering of students in a missionary's home or in a newly built schoolhouse was usually one of the first agenda items carried out after a missionary's arrival in new territory. And from such modest beginnings have come some of the great leaders and educational institutions of the world during the past century.

As one looks back on the mission thrust of the American church since the early 1800's, one can discern two eras, the second of which is drawing to a close today. At the beginning of the first period, in the 1800's, American missionaries went out with a twofold goal--to Christianize and civilize the heathen. The extension of Christendom and civilization were seen as part and parcel of the same challenge. The heathen were taught reading, writing, and arithmetic, instructed in the Bible and the catechism, and trained in useful arts and skills such as agriculture, carpentry, and sewing. Most of the secondary mission schools were boarding institutions which enabled the students to be detached from their pagan environment and provided a more "congenial" one for growth in the Christian faith.

In 1855 the American Board of Commissioners for Foreign Missions made several policy decisions that greatly influenced mission activity in this first era: educational work was to be in the vernacular, and was to be limited to the Christian community. Based on the belief that the general work of education was the responsibility of the state, and that it was not the missionaries' business to train heathen students to earn a better living, the Board decree brought a radical change to several of its educational institutions. One school in Ceylon for instance, which had chiefly been turning out candidates for government service (often without Christian sympathies), was reorganized as a training school for preachers and teachers. Many others were similarly transformed.

By the end of the century there had developed an impressive number of primary village schools, secondary boarding schools, teacher-training colleges, and theological seminaries in all parts of the world.

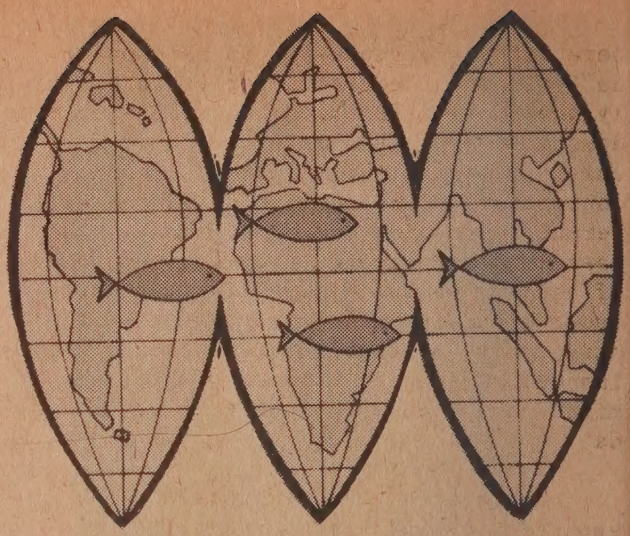
The second era came into being during the early and mid-1900's. Development was now seen to be the educational goal; deliverance was to be won not from heathenism but from underdevelopment (primarily economic). Self-fulfillment and nation-building came to be seen as the educational purpose as the church sought to minister to non-Christian as well as Christian, providing through

Christian teachers and a Christian environment, as well as through academic excellence, a distinctive character. By now, mission teachers were involved in a whole smorgasbord of subjects and disciplines, both religious and secular. During this era governments began increasingly to take over administrative responsibility for mission primary schools and curriculum responsibility for the secondary schools. In some countries such as Turkey, where a religious orientation was forbidden, the mission board continued in a secular presence, with Christian perspectives being communicated through life-styles and attitudes.

During this era the mission schools played an important role in educating the leadership of the newly independent countries. In Africa, for instance, almost every national leader since independence graduated from a mission school. Church-run schools were also instrumental in providing an educated middle class. As the era developed, the educational efforts by the American churches were augmented by secular programs such as Teachers for East Africa and the Peace Corps.

Before concluding this brief resume of the second era, one more educational mission program needs to be acknowledged--the Each One Teach One literacy campaign of Frank Laubach. Through associating unfamiliar alphabet letters with familiar village objects that looked and sounded like those letters, he and his co-workers were able to teach millions of illiterates how to read and write. New readers were then nurtured on the Bible, simple Christian classics, and booklets on health, agriculture, and community development.

Today we see evidence that this second era is drawing to a close. We find ourselves in the midst of a world educational crisis which is calling into question educational goals and methods both in the United States and abroad. And it is a crisis which will have tremendous impact on the mission thrust of the church as the years go by. It is interesting that the crisis within the



United States is centered primarily on methodology, while that outside the United States is centered more on goals. But the two centers are also beginning to merge.

First, let us take a look at the United States. There is a tremendous uneasiness and dissatisfaction in our country today concerning the rigidity of our educational system. We find this most evident among students, but significantly among teachers, too. It is less so among the general population, which appears enamored with the issues of law and order, and sees the educational problem today primarily in terms of control. There is increasing dissatisfaction with the time-rigidity of our schools, wherein the day is divided into separate autonomous segments, ruled by the tyranny of the bell. No matter if the class has come alive to a certain subject or if an investigation is half done, when the bell rings, that ends it! Some schools are experimenting now with an open, movable schedule in which students can become involved in different interests and for varying lengths of time, depending upon their inclination. This fits in with the recent discovery that students learn best when they are involved in something that deeply interests them.

It is interesting that in the Third World (the term "Third World" is used

here with reluctance--it is both paternalistic and incorrect, for it is actually the Two-Thirds World that is being described--yet because of its common currency we still make use of it) the conception and value of time is much different (more slow and open) than in the Western, technologically developed world. If somehow we could have listened more, and adapted our time-structure to the perspective of those of the other world, instead of loading ours onto them, we might have been much farther ahead today!

There is also an increasing dissatisfaction with the space-rigidity of our educational system. An increasing number of schools across the country are experimenting with open space, no longer keeping students in specific classrooms where all are engaged in the same activity. Both individual rooms and whole school plants have been turned over to a pluralistic format involving individual and group endeavor. At the heart of this approach is the conviction that the most effective education is self-education--that for which the learner has the most responsibility, in which he is given a chance to solve the problems that are important to him and is not crammed full of information that only the teachers or the system consider important.

One of the most exciting examples of a spatially open school is one that does not have even a building. The Parkway Program in Philadelphia is a school without walls, based on the conviction, in the words of the school's program director, that "learning is not something that goes on only in special places called classrooms,....but that it is a quality of life appropriate to any and every phase of human existence...." Therefore "the spatial boundaries of the educational process in the Parkway Program are coterminous with the life space of the student himself."

The school, then, is the whole city, and courses are offered in a library, a museum, a research laboratory, a home, a police station, a newspaper office, a business establishment, or an ACLU office. A Spanish class meets in the Spanish-speaking section of town, where the students have a chance to practice conversation with the residents. (Further information about this exciting program is given in the April 1970 Colloquy and the August 1970 Atlantic.)

Other educational reforms currently being discussed in the United States include the elimination of grades, the use of tests for self-evaluation only (not rating), and the joint determination of curriculum by both teachers and students--in some cases only by students. The chances are that most of these will be implemented in our country within the next few years. Overseas, however, such changes will come more slowly. In many countries the legacy is one of rote learning and an all-important final exam which is the main gateway into the future.

But perhaps the dialogue between the United States and the Third World can begin more easily around a concept such as "lifelong education," which is being discussed more and more frequently in the United States. The traditional view (which has characterized education here and abroad) is that life is divided into two parts--one of preparation and training and the other of action, with a definitive graduation from the first to the second. However, we know now that education is really a continuous process. The best kind of school experience is that which teaches one not a mass of facts and information but how to learn, how to use information. This is especially important now with the knowledge explosion and growing obsolescence of facts. The sign of an educated man is not what answer he gives, but how he deals with a question. The most useful education today is that which prepares men for work that doesn't yet exist, and to use knowledge that has not yet been discovered!

When we leave the United States and take a look at the educational crisis in the Third World, we are immediately confronted by a different set of issues--one that has to do with goals rather than methods. And here we in the United States need to listen to the Third World intently. It is increasingly evident that the chief educational goal in the third era into which we are now moving will be the Third World goal of liberation rather than development. This new era, like the other two, will have a salvation motif--deliverance, but now from oppression and injustice rather than from heathenism or underdevelopment.

A key concept in this new era will be "conscientization"--an awakening of consciousness, a change of mentality involving a critical awareness of one's place in nature and society, the capacity to analyze its causes and consequences, and action aimed at transformation.

The concept of conscientization was used in the beginning by Paulo Freire, a Brazilian university professor, as the basis for a literacy program he introduced in his country. Rather than being

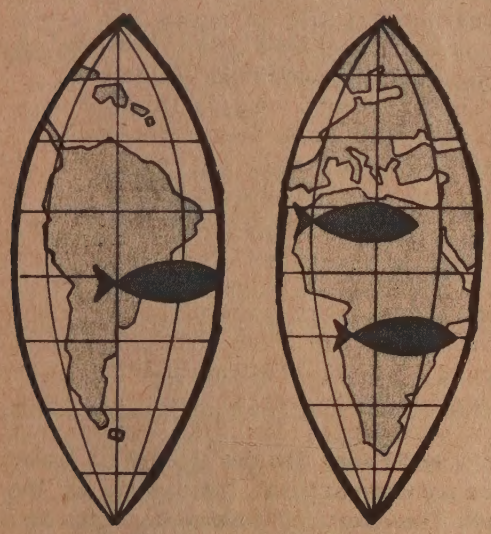
concerned that the program merely taught technical skill in reading, he set it up so that it became a process implying values, forming mental perspectives, and leading to social and political consequences. Words were chosen for their potential capacity to confront the social, cultural, and political reality--words which already contained significant emotional baggage for the illiterate. By choosing such words Freire discovered he could help those adults interested in political issues to become literate in six weeks of evening classes.

This method was used in Brazil until the military coup in 1964 when the literacy program was ended and Freire thrown in jail. After being released several months later, Freire moved to Chile where he became an educational consultant for the United Nations, and where his type of literacy program is presently being carried on by the government of Chile. He is now with the World Council of Churches in Geneva. (For further information on Freire and his approach, write for "The Paulo Freire Method" by Thomas Sanders, Vol. 15, No. 1, American Universities Field Staff, Inc., Box 150, Hanover, New Hampshire 03755. Cost: $1.00.)

The concept of conscientization has been an important one in other places within the Western Hemisphere, notably Cuba. (Some day, perhaps, the remarkable story of Cuba's educational efforts and successful literacy campaign will be fully known in our country.) But one of the most interesting laboratories for its development at this moment is within our own nation--as part of the drive for black self-consciousness and politization. The demand for decolonization,

independence, self-determination, control of black institutions, the struggle for a new humanity--all of these are the essence of conscientization. And when black leaders remind whites that there can be no talk of reconciliation until a redistribution of power has taken place, then the shoe on the white foot begins to pinch. No doubt that is why the reaction to conscientization in the United States has been as violent as the response in Brazil. Those in power will never give up power without a struggle.

To put the problem another way, for whites the present political, social, economic system is a happy one because it is a system of privileges. But for those who are black and poor it is a cruelty system. And here the conscientization of the black and poor in the United States becomes one with the conscientization of the poor and oppressed in Latin



America. They are united in a common consciousness and against a common oppressor. The fantastic economic development of the white United States has indeed been made possible by the exploitation of the Third World. The fact that far more money flows from Latin America to the United States than goes from the United States to Latin America is just one indication of this. What this means is that every year Latin America is loaning or giving money to the United States; our wealth is dependent upon others' poverty. As William Nottingham has pointed out, "There is an irony in well-to-do American congregations praising God for his many blessings while millions who helped make those blessings possible starve."

The Third World's poverty and lack of power, both within and without the United States, is a political, social, economic problem, and, basically, a theological one. But it is also an educational problem. Schools are generally geared for the support of the present system, the maintenance of the status quo, and the preparation of a society's youth to fit into the system, rather than the equipping of them for its transformation. One of the most powerful Third World critics of the school system is Ivan Illich, Director of the Center for Intercultural Documentation in Cuernavaca, Mexico. He accuses the school system of serving a privileged minority, giving ritual certification on the basis of time and money spent. Schools, he says, provide a way into the middle class for only some of the poor, and restrict all who would cross unconventionally, giving the impression that unschooled education is something spurious, illegitimate, and uncredited. In addition, he says, the school system is a captive institution because it is so intimately tied in with industry, government, and the military.

Illich has been the primary source of this message in American publications, but more and more the same message is coming to us from American blacks and youth. As blacks increasingly break white domination of curriculum, accreditation, staffing, and administration, a new kind of educational instrument will come into being. The challenge of blacks to whites, as Vincent Harding has pointed out, will be to leave the ideals and standards of a dying Euro-American world behind, and to create new institutions and new modes of thought on behalf of a new humanity. It is obvious that many white institutions are no longer able to respond adequately to the most urgent needs of society. As the challenge to discard the obsolete and create the new is accepted by white as well as black, old as well as young, affluent as well as

poor, conscientization will become a joyful experience for all.

As we move into the third era now, there are several specific things we can do. We can begin an intercontinental dialogue on educational goals and methods, such as those that have been spelled out above. We can investigate all the ways we can make education truly international, facilitating a continual exchange of students and teachers and a much more pervasive effort to learn each other's languages--as well as values and perspectives. We can make conscientization the framework for our educational work, beginning with the literacy program we carry on cooperatively through the National Council of Churches, truly politicizing it so that it can serve as a useful tool in the third era. We can become more conscious of our consuming American drive to make everyone in the world be like us, and of the demonic sense of omniscience and superiority that allows us to believe that we are acting in the best interest of others.

But first of all we need to begin listening--listening to what the rest of the world has to say to us about values and strategies. One reason we are so immersed in problems of poverty, pollution, and disintegration is that we have been so busy educating the Third World that we haven't allowed its inhabitants (both Christian and non-Christian) to educate us. Perhaps the mission field most in need of educational missionaries in this third era is the United States itself. Perhaps the time has come to reverse the flow of mission, and spend the dwindling finances allocated for mission to bring prophets and teachers and evangelists here from abroad--and from the Third World in our midst--to help us find the way ahead.

We are in the midst of a world educational crisis, but at its heart it is a theological crisis. There is a sickness of soul, a fatigue of compassion, a stopping of ears, a failure of nerve, a breaking of hearts, a fascination with death and death-making. Salvation in such a world can no longer come by evolution but by revolution and radical transformation, by repentance and rebirth. And once again, as in the first era, the Bible can become the central educational text--not as a book of rules and regulations this time, but as the history of the oppressed people of God and their liberation, and as a signpost pointing to God's continuing liberating activity in human history on behalf of the oppressed and powerless. The third era will be one in which we can rediscover the prophets and their context of conscientization, but, most of all, can discover anew the Liberator who incarnated God's own liberating person and activity. It's an exciting day we live in, one full of hope and opportunity. But the future has life in it only for those who are awake.

--reprinted from Colloquy, January 1971.

When Dr. Willis Elliott, Dean of Lay Theological Education at New York Theological Seminary, interviews prospective teachers, the first two questions he asks are taken from the 84th Psalm: "What do you sing about?" and "What do you long for?" Only afterward does he inquire about academic qualifications. "If you are not singing the praises of God's kingdom right now," says Elliott, "you sacrifice your own humanity and that of your neighbors to the future. But if you are not longing, as well as singing, then you are forgetting God's work in this world."

Newsweek, February 8, 1971

> Trying to control as much of the world as we can by our own ideology is isolationism in the most destructive sense. Real isolationism consists in America's throwing its weight around in the world, caring only about American casualties and uprooting Asians in its way.
>
> John Bennett

MISSIONARY QUALITIES

If there is to be any new missionary movement it must be marked by three qualities of mind. First, and obviously, there must be mobility, the spirit which welcomes change as the breath of life, which allows the situation to dictate the terms, and knows that the present matters more than the past.

The second quality is one for which I like to coin the word "picnicity"--a preference for traveling light as if on a permanent picnic, knowing that what matters is the person, not the possessions; conviction, not convention.

And the third quality that we must seek is particularity. This means a particular group or association striving to be all that it is meant to be, and to do only what it is meant to do, while at the same time helping rather than hindering the different particularities of other groups. I am interested to see that in an earlier Newsletter over five years ago I analyzed this quality of particularity and reduced it to what I called "five secrets of rejuvenation":

> 'Aim limited; organization small; weakness accepted; functions distributed; teams trusted.'

And I added as a further dictum: "Look to the fringes. Watch the things that are pushing out on the edge."

--John V. Taylor
from CMS News-Letter,
December 1970

100 YEARS AGO

Quotes From the Missionary Herald,
June, 1871

"We are of the impression that idolatry and superstition are kept in China mainly through the influence of the women. The mothers teach their children, at home and in the temples, various acts of religious worship; and so the system is perpetuated from age to age. Were the women only converted, we believe that idolatry would soon cease out of the land. Now they are to be reached specially through their own sex, alike native and foreign, and we cannot too earnestly counsel the employment of such a class of persons in connection with missionary work in China."

--a veteran missionary of the London Missionary Society.

"The conversion of one woman is worth that of two men, in its relations to the progress of the gospel in India. The man often fails of bringing in his household, and his character suffers from home influence. The woman is almost sure to bring in her husband and family."

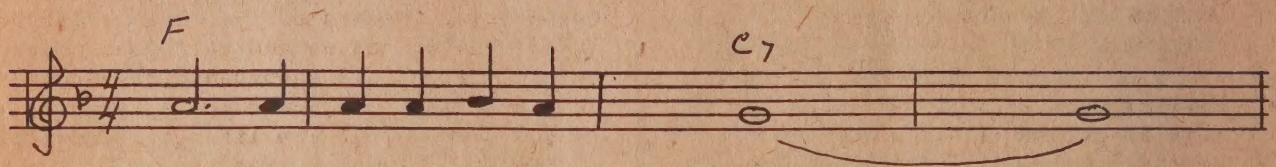
--a missionary of the American Board, after nearly thirty years in India.

LOST CHORDS

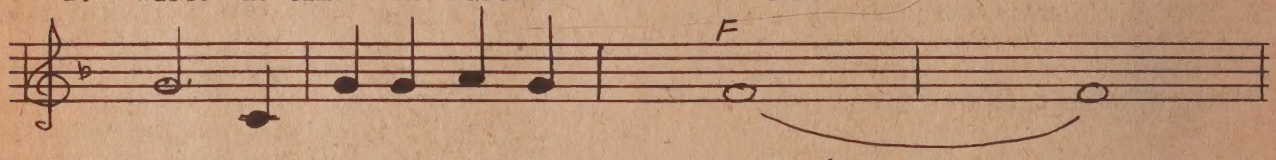
Somewhere between Janell Landis's pen and our publication of her song "Make It Fast" in the last issue of the Whole Earth Newsletter the last part of the song was dropped. It is printed in its complete version on the next two pages.

© Janell Landis, 1971

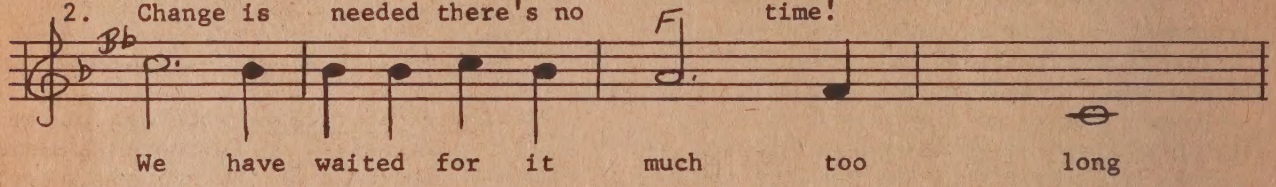
MAKE IT FAST



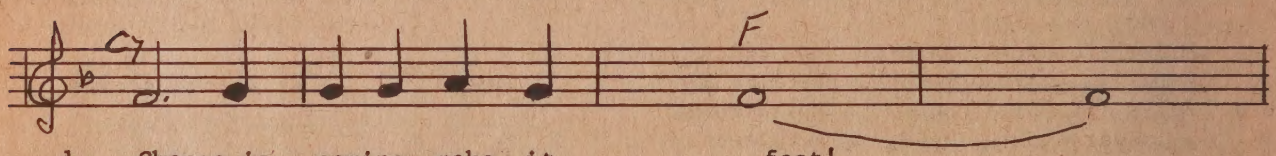
1. Make it fast oh make it fast
2. Waste no time oh waste no time



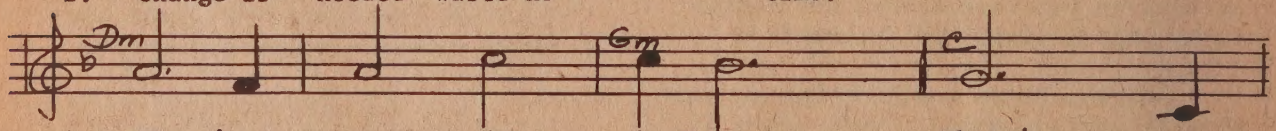
1. Change is coming make it last!
2. Change is needed there's no time!



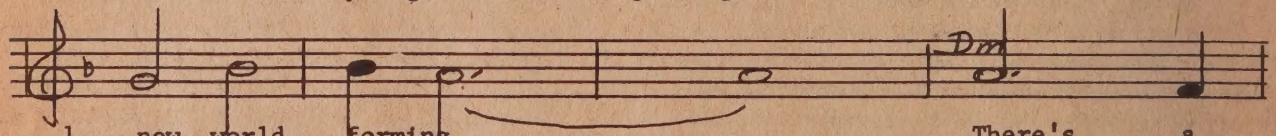
We have waited for it much too long



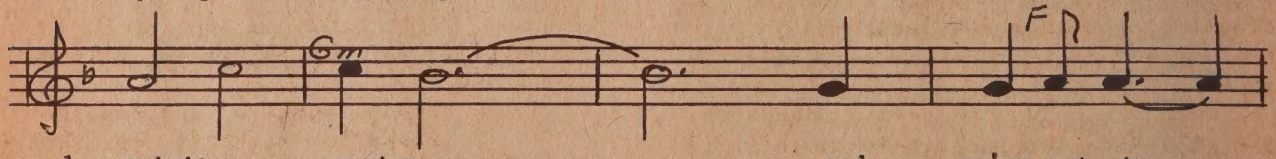
1. Change is coming make it fast!
2. Change is needed waste no time!



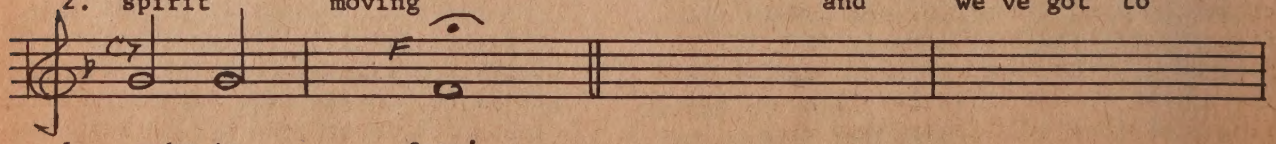
1. There's a new day dawning There's a
2. There are young folks growing There are



1. new world forming There's a
2. young hearts opening There's a



1. spirit moving and we've got to
2. spirit moving and we've got to



1. make it fast!
2. waste no time!

3. Move along oh move along
Love's demanded make it strong!
We have waited for it much too long
Love's demanded move along!
There are people starving
There are people dying
There's a spirit yearning
And we've got to move along!

4. Make it soon oh make it soon
Love is needed get in tune!
We have waited for it much too long
Love is needed make it soon!
There are brothers suffering
There are sisters weeping
There's a spirit crying
Oh you've got to make it soon!

(Repeat verse 1)

CELEBRATING THE WHOLE EARTH

There are many elements that add a festive touch to family and church celebrations--good food, special decorations, joyful conversation, and song. It seems a shame to limit the ingredients of our celebrations to U.S.-based components, for the rest of the world has much to contribute to our festive occasions. One such offering from Ghana is a delectable dish called:

Groundnut Stew
(Serves six)

2 chicken breasts (or equivalent pieces)
1 medium onion
1 small can tomato sauce
1 12 oz. jar peanut butter
crushed red pepper (at least tsp.)
tsp. salt
rice

Stew chicken; then bone. To broth (6 or 7 cups) add peanut butter, tomato sauce, chopped onion, red pepper, and salt. Simmer, stirring occasionally for at least half hour. Add boned chicken, and simmer for an additional half-to-full hour, stirring occasionally. Serve over rice.

GOOD LISTENING

There are two types of records from overseas which churches and individuals with a "whole earth" viewpoint will be especially interested in. One is liturgical music: masses and religious songs, usually with folk accompaniment--drums, guitars, mariachi instruments, etc.--which came out of the liturgical revival overseas. Examples are:

Misa Luba (Congolese Mass) Philips PCC 206 (mono) 606 (stereo)
Misa Bantu (Congolese Mass--women's voices) Philips PCC 211
Misa Criolla (Hispanic Mass) Philips PCC 219/619
Misa a la Chilena (Chilean Mass) Odeon EMI LOM 8186
La Misa en Mexico (Mexican Mass) Columbia Ex 5155
Misa Panamericana (recorded in the Cathedral of Cuernavaca, Mexico, and sold on the grounds there) Discos Aleluya A-015

Order from local record stores.

The second type is topical music: protest and liberation songs which come out of the struggle for freedom and humanization overseas. Examples are:

Cancion Protesta: Protest songs of Latin America Paredon P 1001
21 songs about poverty, work Indians, freedom, by folksingers from Argentina, Chile, Cuba, Peru, and Uruguay, sung at a world conference for artists and singers held at the Isle of Youth, Cuba, in 1967.

Angola: Victory is Certain Paredon P 1002.
Freedom songs of the Angolan liberation fighters, recorded in the liberated zone of Angola.

Each record comes with a booklet containing a translation of the words. Cost: $4.00. Order from Paredon Records, P.O. Box 889, Brooklyn, N.Y. 11202.

STATEMENT ON CHINA

We commend current efforts by President Nixon to re-establish relations with mainland China, and statements by Premier Chou En-lai of China recalling the historic friendship and close relationships between these two peoples.

Since 1830 this Board has been deeply engaged in fostering those relationships. Our first concern has always been to represent the Christian gospel which is beyond all nationality, and the Christian community which is universal. But as an agency of the American church this Board has also and inevitably participated in the dialogue of China and the United States.

We believe that major measures should be taken to encourage the People's Republic of China to enter into normal relationships with the full international community and specifically into membership in the United Nations. This would reduce international tension, and make possible more constructive dealing with the issues of war and peace in all of Asia and the world. It would encourage cultural and commercial exchanges. It could lead to the growth of genuine understanding and cooperation among the peoples of China, of the U.S., and of other nations.

We recognize that there remain complex issues regarding Taiwan's future but we are convinced that these need not impede the development of mutually respectful relations between the People's Republic of China and the United States. We believe that an adequate solution requires that provision be made for the people of Taiwan to develop freely their own manner of relationship with both the mainland and the larger international community.

UCBWM Board of Directors
May 25, 1971

SING A NEW SONG

At a special retreat-meeting of the UCBWM's Life of the Church Committee focusing on evangelism, the members felt a strong surge of joy and enthusiasm. They sent the following message to the Board of Directors:

"We of the Life of the Church Committee, meeting in retreat in New York City, April 26-28, 1971, have felt God's Spirit moving among us in a fresh and vibrant experience of his presence. He is freeing us, reconciling us to one another, lifting our hopes, and filling us with great joy and enthusiasm for Jesus Christ and his Gospel.

We are praying that God's love and acceptance may flow into the UCBWM as never before, may fill the whole United Church of Christ, and have communities where we live and serve the Savior of the world. We have great faith that, as we open our hearts to the coming of the Holy Spirit, God will bless us with Christ's compassion for the suffering and needs of his children, with renewed commitment to the universal Gospel of Jesus, and adequate resources with which to express Christ's ministry in the world."

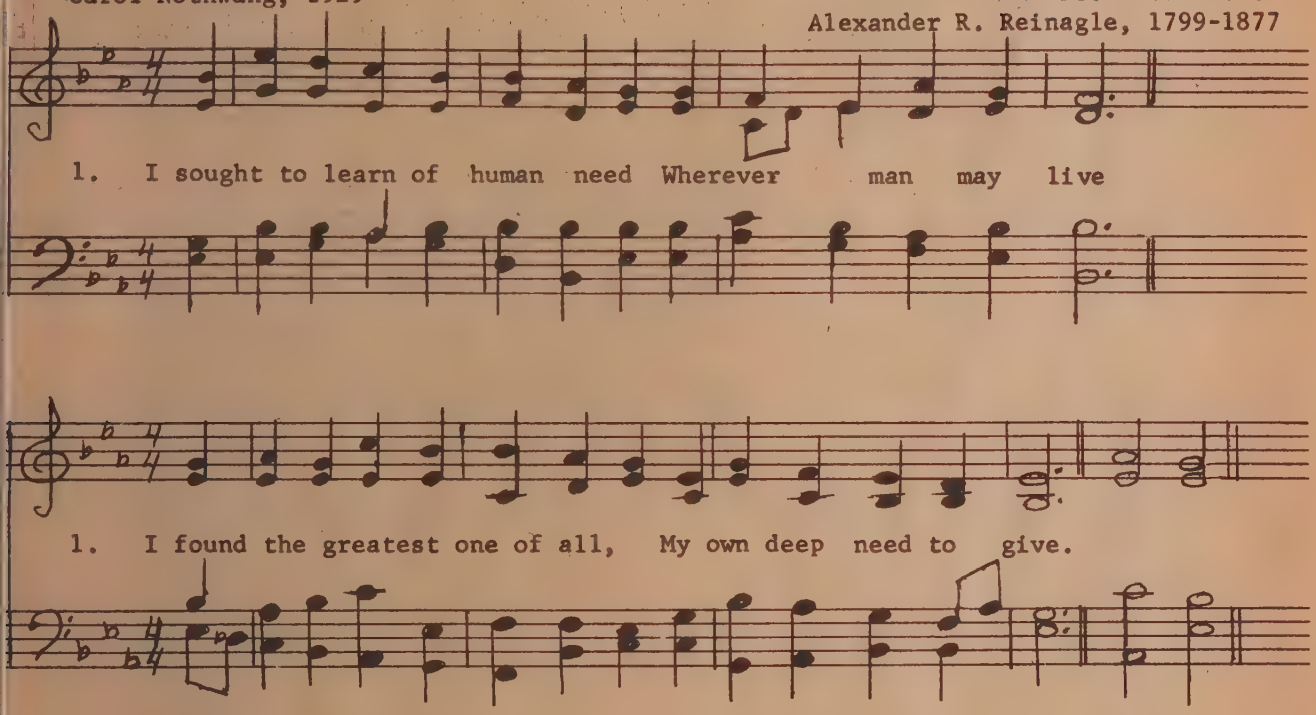
It was also at this meeting, and out of this moving experience, that one of the members, Carol (Mrs. George J.) Nothwang of San Jose, California, wrote a hymn. It was first sung at the UCBWM Board of Directors' Recognition Dinner honoring Dr. and Mrs. Reginald Helfferich on May 24, 1971, and is dedicated to Reginald Helfferich for a lifetime of service. The hymn, sung to the tune "In Christ There Is No East or West," is one that churches will want to add to their hymnals.

© words, Carol Nothwang, 1971

TO SERVE WITH JOY

Carol Nothwang, 1929-

St. Peter C.M.
Alexander R. Reinagle, 1799-1877



2. But courage failed, I feared the risk
The road to faith grew far
Then in my heart I heard the words,
"He needs you where you are."

3. Now I will sing and praise His name,
Give all I yet may be
To serve with joy, to celebrate,
The love God first gave me.

UCBWM FINANCIAL PICTURE

There has been a growing interest in the financial situation of the Board as we have been reporting larger budgeted deficits over the past few years. It is a complicated situation but I want to try and give you as clear a picture as possible of our current financial position and what we see for the immediate future.

We begin with a few brief facts illustrating what has happened in the past few years.

Summary of Receipts and Expenditures
(Thousands of Dollars)

RECEIPTS	1970	1969	1968	1967	1966	1965	1964	1963	1962
UCC Basic Support	$2,868	$3,083	$3,083	$3,006	$2,976	$2,982	$3,286	$3,216	$2,812
OGHS Offering	826	878	811	768	837	848	760	797	1,169
	3,694	3,961	3,894	3,774	3,813	3,830	4,046	4,013	3,981
UCBWM Investments	948	940	881	998	965	899	798	659	619
Other	730	691	856	846	866	861	923	953	877
Total Receipts	5,372	5,592	5,631	5,618	5,644	5,590	5,767	5,625	5,477
Total Expenditures	6,877	6,805	6,040	6,194	6,119	5,929	6,678	6,342	5,722
Budget Deficit	1,505	1,212	409	576	475	339	911	717	245

From this chart a number of things are clear. First, we have had budgeted deficits each year since the merger of the boards. These deficits have ranged from a little over a quarter of a million to last year's whopping one and one-half million dollars. In the last nine years we have spent in excess of six and a quarter million dollars more than we have received from all sources.

Second, one of the reasons for this is that our share of Basic Support (OCWM) income has remained relatively stable during this period in which costs of goods and services have increased dramatically. There are many reasons as to why this has occurred but the result has been to freeze income while expenses regularly increase.

Third, the only way budgeted deficits can be paid for is by drawing on the principal of our unrestricted funds. This we have done and are continuing to do. Since these funds were given for general use there was a deliberate decision to use them rather than radically cut back overseas program support.

Conclusion: we cannot continue this practice indefinitely. As we use the principal of investments for program support it is no longer available to

produce income. The Board of Directors has authorized us to use the unrestricted funds until we have a remaining balance equal to operating funds needed for about six months. Our current projections indicate that we will reach that point by 1974. For this reason we are this year starting a gradual reduction of expenditures that will enable us to reach a balanced budget in an orderly fashion. Our budget this year will be about the same as last in spite of reduced income and increased costs. In 1972 our total expenditures will not exceed $6.1 million and in 1973 we hope to hold expenses as close as possible to $5.6 million. By 1974 we ought to be at the break-even point of income and expenditures which now looks like about $5.3 million or $5.4 million.

In doing this kind of projection we have to make some assumptions about what will happen in church giving, the rate of inflation, what will happen in the stock market, etc. Any substantial change in these factors could fundamentally alter the projection.

Progressive reduction of expenditures will not be accomplished easily or without considerable planning and debate. Yet it is vitally necessary for us to plan and implement this orderly retrenchment that has been forced upon us. We solicit and encourage your participation in this planning and debate, and would welcome particularly the insights that members of the overseas staff can contribute. Questions facing us include the extent to which we should reduce program funds or personnel, the identification of priority concerns in each region, and the weighing of these priorities on a worldwide basis. Whatever contribution you want to make to this process would be welcomed.

Myles H. Walburn
Treasurer

A WORD OF CAUTION

There are a number of young Africans in the U.S. who have come to this country to study with the help of a scholarship. Sometimes these students get into financial difficulties when their school fees are due. The Program for Ecumenical Fellowships and Theological Education, when it receives requests for financial aid from these students, usually makes a grant for the fees to the student's school if he can cover the rest of the expenses involved.

There have been a number of "students" who have taken advantage of the generosity of ministers and church members, acquiring either money or airplane tickets (which they then cashed in) by making up a story about their plight, which after some checking turned out to be false. Several UCC ministers have been duped this way, and it is advisable to check any requests for financial assistance thoroughly so that those who really need help may receive it. You may call Dr. Chester Marcus or Rev. Lawrence Henderson at UCBWM's Africa office (212-870-2834) if you need advice in such a case.

HONDURAS CELEBRATION

It was in 1917 that a Honduran businessman, Senor Ramon Guzman, while on a visit in Washington, D.C., called on the Secretary of the Board of Foreign Missions of the Evangelical Synod of North America, and pleaded for help for the spiritual welfare of his people. In 1921 two missionaries arrived to begin evangelistic and educational work in San Pedro Sula. At first the town's reception was cold and the newspapers hostile, but gradually the work spread. Finally in 1951, eleven organized congregations met to form the Evangelical and Reformed Synod of Honduras.

Today there are 21 congregations with a membership of 1400, and a community of 3000, served by 16 pastors. An Association of Evangelical Institutions, founded in 1965, supervises the medical, educational, social, and communications work--schools, clinics, bookstore, literacy program, and audio-visual work. Diakonia Honduras, a rural development program of the churches supported by the UCBWM in cooperation with the Mennonites and Moravians, includes the introduction of improved seeds, poultry, goats, sheep, and dairy cattle, training in the use of agricultural equipment, the drilling of wells, and the improvement of sanitary systems.

During the week of February 7-14, the 50th anniversary of the work in Honduras and the 20th anniversary of the beginning of the E & R Church in Honduras were celebrated. The celebration, under the direction of pastors Enrique Roussel and Jorge Jácobs (president and secretary of the E & R Church of Honduras) included a two-mile parade on Sunday morning through the heart of San Pedro Sula. The parade, with over a thousand participants and with several floats, was headed by Senor Guzman, now 91. Loudspeaker announcements along the way informed citizens of the significance of the parade.

Thirteen of the pioneer missionaries were present: Rev. and Mrs. Harold Auler, Sr., Rev. and Mrs. Harold Auler, Jr., Rev. Laverne Dauderman, Rev. and Mrs. Stuart Goude, Rev. and Mrs. Elmer Gumper, Mrs. Martha Herrscher, Miss Bertha Scheidt, Mrs. Elise Vargas, and Miss Louise Vordenberg. Mr. Auler, Jr. also brought along a group of fifteen from the Ohio Conference.

"Madonna" by Selby Mvusi,

South African artist

MARRIAGE IN LIMA

The World Council of Christian Education (originally called the World Sunday School Association) came into being in 1907 as a successor to the International Sunday School Conventions which emerged from the previous century. Organized as a voluntary ecumenical association, the WCCE has provided for its members leadership, support services, and fellowship as they carried out the work of Christian education.

From its early emphasis on Sunday schools, the WCCE has gradually expanded its work to include youth activities, religion in day schools, scholarships, family and adult education, and lay training. Today the 77 member units include national councils of churches and their educational units, Sunday school organizations, and a few churches. In a special close relationship are four "associated regional organizations": the East Asia Christian Conference, the All-Africa Conference of Churches, the Near East Council of Churches, and the Latin American Commission on Christian Education.

In July at its quadrennial assembly in Lima, Peru, the WCCE will be taking formal action to join forces with the World Council of Churches. In a time when changes in education are rapidly forcing each Council to expand its educational horizons and activity, the merger will strengthen their witness in education, eliminate possible duplication, and liberate the church for new and imaginative forms of ecumenical service.

In their Plan for Integration the two Councils have stated "It is our common conviction that the Church should be concerned about education in all of its aspects, since all education, as a service to man, is relevant to the Christian faith and since there is an educational dimension in every expression of the Church's mission and worship, service and in its movement toward unity. At this moment in ecumenical history, the two Councils are under a special obligation--in the field of education--of seeking to understand, to enter into dialogue, community, and service with those who are concerned about man's future, and to work with them for human growth, social justice, and international peace. In the light of these convictions the WCCE and the WCC reaffirm that the teaching ministry is essential to faith and worship, and, indeed to the Church's whole life and work."

China Flash!
From China Mail (Hong Kong)
April 14

Senator Hiram Fong of Hawaii, a member of the United Church of Christ, with his colleagues Senator Long of Louisiana and Senator Spong of Virginia, may introduce a bill asking that all the bells in Hong Kong be rung when the U.S. table tennis team returns from its China visit.

The bill would be known as the Spong-Fong-Long Ping Pong Hong Kong Ding Dong Bell Bill.

THE WAR IN SOUTHERN AFRICA

The war in Southern Africa involves an area half the size of the United States, divided into five separate political units: Angola, Mozambique, Rhodesia (Zimbabwe), Southwest Africa (Namibia), and South Africa (Azania).

The two sides in the war can be clearly defined. Holding on to power are the white minority regimes which have their capitals in Lisbon, Salisbury, and Pretoria. Struggling to overthrow these regimes are the diverse peoples of Southern Africa organized loosely into nine main political movements. Supporting the Lisbon-Salisbury-Pretoria axis are the NATO nations, and Western economic interests, such as Gulf Oil in Angola. Supporting the liberation movements are the United Nations, the Organization of African Unity, the World Council of Churches and most socialist nations.

Following its granting of $200,000 to nineteen organizations involved in the struggle against racism, the World Council of Churches has started publishing profiles of African liberation movements. The first three reports describe FRELIMO (Mozambique Liberation Front), PAIGC (The African Party for Independence of Guinea and Cape Verde) and ANC (African National Congress). These brief, factual reports are available for 50¢ each from the World Council of Churches, 475 Riverside Drive, New York, N.Y. 10027.

Guerilla warfare is a daily fact in Angola and Mozambique. To sustain this war effort Portugal invests 100,000 troops, approximately half of her national budget, and (in 1968) 6.7% of her gross national product--a proportionately greater investment than the U.S. has made in Indochina. Southwest Africa, which the United Nations has declared to be independent Namibia, is the scene of scattered subversive activities which have been suppressed or crushed by overwhelming South African military might. Since UDI (Unilateral Declaration of Independence) in 1965, Rhodesia has called the war a "state of emergency," and has reinforced her 10,000 white troops with crack South African military police and equipment.

This year the Galaxie Press in Rhodesia has published The Silent War: The Fight for Southern Africa by Reg Shay and Chris Vermaak--a book with sections on Rhodesia, South Africa, Southwest Africa, and the Portuguese territories. The authors--a British-Rhodesian and a South African--recognize that the conflict in Southern Africa is not simply a "state of emergency" but war.

What is the U.S. role in this war? By declaration Pres. Nixon has placed the U.S. on the side of self-determination: "For moral as well as historical reasons, the U.S. stands firmly for the principles of racial equality and self-determination." ("U.S. Foreign Policy in the 1970's, A Report to the Congress," Feb. 18, 1970) By actions the U.S. has supported Portugal through NATO and South Africa by economic investments. January 11, 1971, the U.S. withdrew from membership in the United Nations Colonialism Committee, one of the few forums in which the liberation movements have been able to report to the world on the war in Southern Africa.

What is our role as Christians in this war? The most extensive and intensive African involvement of the UCBWM is in Angola, Rhodesia, and South Africa. If we oppose all use of violence, do we refuse to support Portugal and South Africa as well as MPLA (Popular Movement for the Liberation of Angola) and ANC? If we are not pacifists, do we judge the white minority regimes to be waging a just war or the liberation movements a just rebellion? We are involved politically as citizens of the U.S., economically as participants in the American-international industrial system, and religiously as members of the UCC, which has historical ties to fellow Christians in Southern Africa.

The question is not, "Is there a war in Southern Africa?" The war is in its tenth year. The question is not, "Will we be involved?" We are involved. The only question is, "How can we make our involvement creative, liberating and reconciling?"

	White minority government forces	Supporters	Liberation movements	Supporters	
PORTUGAL	50,000 troops in Angola	NATO GULF South Africa	UPA or GRAE MPLA UNITA	OAU WCC	ANGOLA
	50,000 troops in Mozambique	South African military aid and investments	FRELIMO		MOZAMBIQUE
RHODESIA	10,000 white troops South African military police	Portugal South Africa	ZAPU ZANU	OAU UN sanctions WCC	ZIMBABWE
SOUTH AFRICA	40,000 troops and police in South West Africa	Portugal Rhodesia American and European economic interests	SWAPO	OAU UN WCC	NAMIBIA
	85,500 total armed forces when fully mobilized 58,000 commandos		ANC PAC	WCC OAU	AZANIA

PERILOUS POETRY

Poetry, through its word pictures and rhythm, has a way of reaching deeply into the emotions of man. Missionaries from the beginning have sought to express themselves through poems, and occasionally these, because they tie deeply into contemporary issues, have gotten their writers and others into trouble.

In December 1963, Les Weiner, a math teacher in Chikore, Rhodesia, after seeing pictures in the Rhodesian papers of police dogs used in crowd control, wrote a poem and entered it in a Salisbury Shakespearean Sonnet Competition.

Southern Sonnet

Why must man suffer at another's
hand
Police dogs (well trained to hate
the smell of black:
The dispossessed, the people of the
land)
By nature gifted, swift and gentle
on the track
Of wayward lambs who trust their
guiding bark,
As does that sightless man, who
at one's leathered neck
Finds light and peace within a
world of dark?
Good God, Creator, why must man so
wreck
The image of Thy goodness planted
there
Instinctively within a beast so
wise?
Why must man warp and twist and
tear
The nature of both man and dog with
lies?
May man yet taste and know
this bitter gall:
Perverting one is thus per-
verting all.

In April 1964 the poem was published in the Central African Examiner magazine. Two months later the Rhodesian government alleged that it "was likely to engender feelings of hostility towards the police." In September the editor who had published it was convicted under the Law and Order Act and fined 25 pounds ($70) for publishing the poem. In April 1965, Les was also convicted and fined. Both appealed to the Rhodesian High Court and lost their appeal. In July Les was declared a Prohibited Immigrant, and had to leave the country.

In late 1970 Ron Wilson who had been working with the Department of Communications of the Association of Evangelical Institutions of Honduras produced a pamphlet which featured a poem "Patria" by Sara Salazar Melendez and was illustrated with photos by Ron. An English translation of this poem, which appeared first in a San Pedro Sula newspaper, follows:

Homeland

Man, exalted, uncultured;
flaccid flesh,
children with filthy faces
and premature tears
furrowing their cheeks;
foul-smelling suburbs,
flies, garbage, brothel and stagnati
unkempt women;
ravenous dogs
that drag along a frail skeleton;
club and prison, exploitation and
exile;
the fear of frustrated men.
They call all of this the Homeland.

The intention was to draw people's attention to contemporary social and economic conditions in their homeland--conditions, in fact, which exist in almost every homeland around the world. The Department of Communications, after much discussion, decided that general circulation would be unwise, but a copy got into the hands of the government. Taking the position that this was an attempt to denigrate Honduras, the government instructed Ron to leave, and all copies of the pamphlet were burned.

VIETNAM FAREWELL

Mr. Don Luce, Vietnam correspondent for the World Council of Churches, left Vietnam May 9th after nearly 13 years of service there as a social worker, director of International Voluntary Service in Vietnam, and journalist. On April 17, a day after he had taken a staff member of Congressman McCloskey to an American Interrogation Center where he had heard that Vietnamese prisoners of war were being tortured, the South Vietnamese Ministry of Interior ordered him to leave the country by May 16.

Two years ago Mr. Luce was asked to do a study on post-war reconstruction and the effects of economic aid. He found that American aid was widening the gap between the rich and the poor. For example, the water pipes and electric lines all went to rich homes. The poor in the slums and back alleys had to buy their water and electricity off the rich at exhorbitant prices. He found a similar effect with most of U.S. aid--roads, commodity imports, food for peace, etc.

Last July Mr. Luce accompanied two U.S. Congressmen on a visit to Con Son Island where political prisoners were being held in overcrowded cells called "tiger cages." He described the experience as follows: "We found the Tiger Cages by using several maps of the island and each prison compound that former prisoners had drawn. As we walked down the narrow pathway and looked below onto the paralyzed people, I felt sick in my stomach. The prisoners looked up at us, perhaps wondering what new kind of torture we would bring. Then they began to speak. I felt a strengh among them; a courage that gave me hope. Someday, I know, these men and women will have a chance to live free lives and make their contribution to Viet Nam.

"Now, as you know, new isolation cells, smaller than the old Tiger Cages, are being built by the United States. . . No one knows the number of political prisoners in Viet Nam. But there are at least 100,000 and some estimates are as high as 400,000. I have seen the black-and-blue welts, the blackened fingernails and felt the broken bones of tortured prisoners. I have felt the flabby muscles in the useless legs of those formerly shackled in the Tiger Cages. This past December I attended the funeral of a young woman tortured to death by the Saigon police. But, more important, I have seen the courage of those released as they work for better conditions and the release of all political prisoners."

In the concluding part of a letter written last April, Mr. Luce wrote:

"Many people wonder why any foreigner would stay in Viet Nam for twelve years unless there was some hidden reason. Like many of my Vietnamese friends, I am accused of working for the CIA and sometimes accused of being a Communist. Once, the same person accused me of being both at the same time.

"I believe it is time for me and all foreigners to leave Viet Nam. It is long past time. I believe that peace will come to Indochina only when we foreigners leave. I shall not come back until Viet Nam is truly independent. And then, only to visit.

"As long as there are large numbers of foreigners here, there will be continued breakdown of the family structure. An unrepresentative government will be kept in power and protected by foreign troops, foreign bombers, and the bombardment from foreign warships. The ranks of the corrupt will increase and the poor will get poorer.

"The end of American involvement in Vietnamese affairs will be hard for many. The U.S. has created a dependency on its aid. There will be no gas for the Hondas; no spare parts for the T.V. sets. Jobs will be harder to find. There will be no big, black shoes to shine, no foreign soldiers to serve drinks to and sleep with, and no olive drab uniforms to wash.

"But, I believe, Viet Nam can tighten its belt. And it will be better off. I also believe that Viet Nam will be better off if this happens now."

OH CALCUTTA!

Oh Calcutta! They stage you who have
never seen you.
They film you to inform the world who
know you not.
They defend your reputation: have they
fought your pain?
You stand massive, moving city, in your
grief and your glory, a tomb and
temple, queen and leper, mother and
monster an enigma.
Oh Calcutta! Who can know you? Who will
love you?
How many applaud you? Who will
bind your wounds?
Your beautiful buildings; monuments from
myth; those of a purple time and
purple age: buildings of today and
tomorrow
Your vast expansive greens, traces of
paradise in Sodom--friend of the
wind which caresses those who seek
the green's intimacy, and carries
its laughter across its face as a
simple symbol of profound achieve-
ments--happiness.
Your clubs and nightspots of the East, of
entertainment, cuisine and colour.
Your points of focus for the muses which
thrive vibrantly, resplendently.
All these course through your veins on
one side of your body.
What of the people in your bosom? How
many care enough?
Your beautiful expensive women like flow-
ers on a dung heap, your rich opu-
lent men, 'vulgar' working millions,
prophet-politicians, scholar-revolu-
tionaries: all those and others in
your kaleidoscopic patterns.
Do they know the pain and passion, plea-
sures and prosperity, succour and
salvation: the civilization that is
born from sufficient real caring?
What of your maimed sub-humans, definers
of humanity, of all ages, races,
diseases, like skulls on pirate
flags, parched skeletons in the
sands, alive! Children of God with
faces of Devils.
Their clothing in all seasons, dirt.
Their knowledge in the plastic age, ignor-
ance.
One word seared by blazing want across
their beings, hunger.
What of these then?
Are they too crazed to care?
See those factory funnels like bars across
the sun. Are they your broken limbs
protruding?
See the industrial smoke. Is it from the
funeral pyre of your millions? If
so, the Ganges flows near.
Yet there is beauty and achievement, and
in the darkness there is hope.
See that glimmer in your dark despairing
caverns, that flashing razor of
effort. The light there is small,
the darkness magnitude immeasurable.
Still perhaps the light will glow and shine
with the brightness of a thousand
suns exploding.
Maybe progress like a bride shyly hides
behind smoke veils from factory
funnels.
Maybe protest on the march is a sign that
people care.
Maybe industry's smoke and fire are incense
to the Gods, with human pledges of
endeavour.
Maybe all yet will flower, for the garden-
ers are at work and the season fast
approaching.
Oh Calcutta! Oh Calcutta! So many stand
in wonder and disgust.
So many applaud your glories.
Waiting, still waiting,
For the first blossoms of redemption.

By Nishi Mukerjee,
a young poet who wrote
this especially for
the Parish Paper of
St. Paul's Cathedral,
Calcutta

EDITORIAL CORRESPONDENCE

Alfred Krass's article on evangelism in the winter issue of the Whole Earth Newsletter has much to commend it. His presupposition that "the church's task of evangelism is part of the obedience demanded of her in these times" cannot be faulted. His second presupposition that "this work will bear fruit" is equally valid. His stress on the necessity of understanding societies anthropologically is timely. There are many instances in our history and currently where we have failed to recognize this.

But I must take exception to some of the illustrations that he cites as being fruitless, particularly where he says "we seem to thrive on people's lack of response..."

I think that the examples that he takes of Turkey, Rhodesia and Latin America are unfortunate.

In Rhodesia, it is true that the membership of the church and the Christian community in the area of UCBWM work has stabilized and at a relatively low figure. It is true that under the circumstances of colonialism the Christian Africans have in many cases come to regard themselves as a community apart from their non-Christian brethren.

But there is another side to the question. In the first place, the Christian mission to that part of the world was almost exactly coincidental with the European invasion which took over the people their land, their culture, their right to self-determination, their manhood. It has been an uphill fight of a nature unknown in northern Ghana or in our Angola mission or in our South Africa mission during the earlier days before heavy industrialization and apartheid crept in. This particular area can be compared to many seemingly backward rural areas in the U.S. which have been "stagnant" for a long time. But closer examination shows that many of these areas have sent out into the world at large leaders in business, government, the church, education, etc., and so with this area of Rhodesia, an area of continued out-migration. Christians who got their initial nurture in this particular church are to be found all over the southern continent and in substantial groups, in Capetown and Johannesburg, particularly, where they are contributing to the life of the church in a very real way. And the many leaders who have come out of this same "stagnant" church, who are making a strong, Gandhi-like witness for Christianity and human dignity from internment camps or jail cells, or who are actively working for the benefit of the whole people, are out of all proportion to the size of the church. And in this church itself the feeling of exclusiveness is passing and common cause is being made with the whole people.

In Latin America I have had personal experience with a very small and apparently insignificant church of the type which seems to fall under Mr. Krass's strictures. But a deeper look will show that this church, which had high ideals for its young people and which sought to train them, attracted the attention of Roman Catholics to its religious education courses, just to mention one example, and has played a significant part in the overall changes which are bringing Catholicism in that country into line with the real spiritual and material needs of mankind.

On the other side friendly contact with self-centered Pentecostal groups has stimulated some of them to take a

larger and more Christian look, with action, at the role that Christians and Christian churches should play in modern society.

In Turkey, which is another of his examples, it is true that a certain number of those who might be called "elite" attend our schools. But the implication that these schools cater only to the elite is not correct. It is equally true that many of these have achieved a new social vision and are using their influence with tremendous effect for the bettering of all the people of Turkey. In one very recent and notable instance, a young Turkish teacher and alumnus following the example of some of his missionary colleagues, took a tremendous interest in a number of other poor students, establishing a hostel for them in the town where they could live while attending local schools. In his personal contact with these boys, he learned of the problems of their parents in the villages from which they come. On his own he came to realize that one of the greatest problems was the lack of adequate credit for their simple agricultural operations. This in turn led to a kind of ad hoc method of relieving some of the difficulties which in turn led to the establishment of a Turkish-based and funded foundation which, by making credit available at reasonable terms, accompanied with skilled rural extension work, is making a real difference, not only in the lives of the people--substantial in number--who benefit directly, but is also serving as the model for Turks in other positions of leadership who are concerned about the whole problem. And the Turkey mission medical work is related almost entirely to the underprivileged, with "elite" Turks serving professionally with wholehearted devotion and real "Christian" spirit.

I think that in looking at "fruits" Mr. Krass is looking at only one kind. A Papaya tree will bear large quantities of beautiful fruit 18 months after planting. It takes several years for apples or oranges to yield a crop, and the slow-growing olive may take 25 or 30 years.

The criticisms that Mr. Krass had, by implication, made of these three areas of operation are in part true. But only in part. I think that these three as well as many others are, and have been, worthy of the devoted efforts of nationals and missionaries who have labored in the light of the best knowledge available to them at any given time, and that these efforts will stand up to any scrutiny that takes into consideration all of the facts and all of the fruits.

John A. Reuling
General Mission
Secretary

* * *

Al Krass, in his article in the last issue of Whole Earth Newsletter, states his intention to get the ball of inter-missionary dialogue rolling. Here goes.

With much of what he says, I agree. But in my opinion, he goes much too far in some of the conclusions he either states or implies. Allow me to enumerate:

1. He points out that we fail to understand "...those places in the Gospels and Acts where Jesus and the Apostle shake the dust off their feet." In view of the eschatology of the time, this, I feel, was a natural reaction. But this is two thousand years later. We do not--at least, I do not--share the extremely limited eschatological point of view of 2,000 years ago.

2. Mr. Krass refers to his work as "...a missionary pastor, supervising work in 14 congregations..." This may--obviously does--work well in Ghana. In Rhodesia--and other parts of southern Africa--it might well be regarded as a bit of "colonial" hangover. Suffice it to say that Rhodesia is not Ghana, a point that he seems to overlook.

3. Mr. Krass writes: "...our nly ultimate commitment to him is o ask where he is working and work there ith him." Whom are we to consult in his matter? Mr. Krass? The statisti- al returns for the past fifty years? wenty years ago in Rhodesia, my wife nd I turned up an old letter from a upporter of our Board's work. He com- lained that he wasn't getting a good nough "return" on his dollar in terms f African converts. The Chinese came cheaper" and he'd direct his money to hat field unless the figures from Africa mproved. This particular letter was ritten well over fifty years ago.

4. In reference to the church in hodesia, he points out (correctly, I hink) the sociological (socio-economic ight be better) split between our adher- nts and others of "...the same tribe." One cannot help but wonder at this point ust what Mr. Krass's definition of a tribe" is!) He does go on to say that here are other independent African hurches working within the same area. his is true. We do not discourage this. f course, many in these churches first eard the Christian message through the fforts of earlier missionaries. Much f the leadership received their educa- ion in our schools. Mr. Krass gives he impression that there can be only ne true church. I am not sure that I an go along with this. Mr. Krass also eems to go a bit overboard on the idea f "sociological" differences. There re also cultural, nationalistic, and heological factors which enter as well nd sometimes even more strongly.

In conclusion, regardless of how ell our particular brand of Christianity God save the mark!) is thriving in hodesia, the fact remains that through ur missionaries there the Christian hurch is making a real and effective itness in a situation where it is sorely eeded.

Showing God's love and concern for is children is NOT "throwing a dead witch." If we allow our "statistical returns" and a narrow theology to stifle our attempts to make manifest His love to all the world, then we have accepted priorities that reject Him.

Don Abbott,
former missionary
in Rhodesia

* * *

In the early part of his article Al Krass caricatures a mood of disappoint- ment or indifference to low-yield evange- lism and suggests that the right response should not be "to search and search for new ways of getting through" but to shake the dust of unproductive fields off our feet. Either of these responses might well be an irresponsible cop-out in to- day's world. While we have decisions to make, and many of them are agonizing, very few can properly be presented in dichotomous terms. We constantly face multi-dimensional issues.

If we are to speak of low-yield evangelism, is there any place where resistance to the gospel is higher than among Christians? I am not being sar- castic or asking a rhetorical question or making a judgment. I am just struggling against my own temptation to propose simplistic models of human circumstances. The model Al Krass presents of Turkish society and his reference to only one aspect of the Near East Mission's work indicate a distorted and simplistic con- ception of situations he has not studied or observed himself.

Rather than counter his errors ex- plicitly I prefer to affirm what Al Krass says so well out of his own experience. In the main body of his article he gives an answer to the problem of discourage- ment over unsuccessful evangelism and it is not a call to "shake off the dust." I understand his experience that the evangelist must listen with a mind alert- ed by anthropological sensitivity to the

voices (both silent and vocal) of the cultures where he serves. The listening and discovering attitudes among people on mission have always been crucial and there is certainly great need for the skills and insights of the social scientist to be more widely developed and shared.

The recently adopted Aims of Mission for the Turkey Area of the Near East Mission (see the Whole Earth Newsletter, Fall 1970, P. 7) reflect the conviction that the way to spiritual insight lies across bridges of partnership and trust among men of different backgrounds. If the end of evangelism is that all men will know God, as Al Krass maintains (p. 3), then the terms in which men will know God must be left open to us all for discovery and rediscovery. If those terms are already defined and defended in doctrine there is no escape from the just accusation that evangelism is a "colonial" activity of the church.

But surely the language of Christian doctrine is the language of myth. We live by our myths. If our behavior is inconsistent with our professed myths (as it often is in my own case and to my own shame), and if that behavior is observed by others (as almost always it is) then the myth is diminished in the eyes of the observer. The witness of behavior can testify to the power of some other religious myth (the worship of material comfort, for example) whose eloquent evangelists may sway us all.

The point is that Christian evangelism is complicated by several problems in addition to those resulting from insufficient anthropological insight. Just a few of these problems are:

1. The blasphemy of inadequate behavior by those of us who affirm God and Christ and yet so often share Peter's denial.
2. The confusion in our minds and in our communications of the languages of liturgy, doctrine, myth, science, and transactional discourse.
3. The "colonial" component in the idea of proclaiming the truth.
4. The complexity of attitudes hardened by the storms of history with their religious overtones.
5. The emotional aura (positive for some, negative for others) which surrounds such words as "evangelism," "gospel," "missionary," "Christian."

In a "whole earth--whole people" concept which one may hope will become an expanding theme for the church and the entire planetary population of Homo sapiens, every minister and every concerned layman in the church is as much an evangelist and a missionary as anyone who bears the title through Board appointment. If the concept is valid there will be many more inter-faces of evangelism and no foreign fields. It is worthwhile to reread the statement of the Commission on World Mission and Evangelism of the World Council of Churches quoted by David Stowe in the article, "God's Left Hand and Right Hand" (the Whole Earth Newsletter, Fall 1970, p. 6).

"The Christian attitude toward men of other faiths is basically one of love for all men, respect for sincerity wherever found, and patience to search for ways to bear effective witness. Dialogue requires a transparent willingness to listen to what the other is saying and to recognize whatever truth be in it. In the process of sharing our concerns with one of another faith we may come to a deeper faith ourselves, and reformulate our Christian doctrine accordingly. Our concern is not to communicate certain doctrines, but to help each man, of whatever faith, to meet the living Christ for himself."

Frederick D. Shepard
American Collegiate
Institute, Izmir

* * *

I have read the responses which ou received to my article as well as ome others I have received personally. f space permits, I would like to make he following additional comments:

a) I am impressed by how rusty we all re (and I include myself) at inter-ield dialogue. We seem to need to earn:

1. to assume as axiomatic the sincerity and good faith of our partners in the missionary enterprise.

2. to welcome the questions others ask us about our presuppositions and practices, without becoming defensive.

3. not to look for wholeness of approach in any one individual's understanding or activity, but to seek wholeness in the understandings and activities of the whole Body of Christ.

I am therefore grateful to those ho have taken the time to make the com-ents they have. They have increased y understanding of what is going on in ther fields. I am glad to see you pub-ish their comments, as many of them erve as necessary corrections or addi-ions to my article.

b) In my article there was a funda-ental confusion between evangelism and much larger activity: world ministry. he confusion arose out of combining wo originally separate articles. I as asked to write about evangelism. I ade judgments which seemed to apply o our total ministry. I did not in-end to do this. Our total ministry in-ludes activities not only of (i) evan-elism, but of (ii) fellowship and (iii) ervice. Although one can speak in erms of "acceptance" and "rejection" hen talking of evangelism, such are ot the criteria applicable to fellow-hip and service. In these realms one an never "shake the dust off his feet." did not mean to imply this.

(c) What has happened historically in many of our fields seems to be that work which originally had primarily evangelistic intent has developed into work which falls primarily into the categories of fellowship and service. Our primary concern seems no longer to be that of sharing the word and making disciples (the "Great Commission" of Matthew 28:18-20) but of fellowshiping with those who already are Christians or of serving the physical and intellectual needs of Christian and non-Christian alike.

In a total ministry we should do all of these but by 1968 we found 95% of our ministry in non-evangelistic categories and only 5% specifically in evangelism. This does not say that much of the 95% does not have evangelistic significance, but it is not inherent in such work that it should have. It is appropriate to ask--as our church members ask me every Sunday--is the UCBWM still interested in "making disciples of all nations?"

(d) I firmly believe that Jesus Christ (and not "our religion") is "the way, the truth, and the life" (John 14:6) and I long for the day when "Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:11).

Yours fraternally,
Alfred C. Krass

CORRECTION

In one of the earlier editions of the last issue of the Whole Earth Newsletter (Vol. 1, No. 2, Winter 1971), in the article on Evangelism by Al Krass, the word "not" was dropped after the words "statistics are" on page 4, column 1, paragraph 2, line 5. This subversive activity by an anti-evangelism gremlin will not, it is hoped, be repeated.

CHRONICLE

ARRIVALS FROM THE FIELD

HONDURAS

Dr. Joyce A. Baker and her son of Conception del Norte, on February 16, for a year's furlough.

INDIA

Miss Miriam Brown of Lady Doak College in Madurai, on April 8, for a three months' furlough.

Mr. and Mrs. Gordon S. Cummings and their son of Christian Medical College Hospital, Vellore, on May 18, for a three months' furlough.

Dr. Pauline King of Christian Medical College Hospital, Vellore, on April 5, for a three months' furlough.

Mr. and Mrs. Michael C. Lockwood and their two daughters of Madras Christian College, on April 19, for a three months' furlough.

JAPAN

Miss E. Louise Auchenbach of Shinonome Girls' School at Matsuyama, on March 20, for a six months' furlough.

Miss Janet E. MacVicar of Miyagi College, Sendai, on April 4, on the completion of 3½ years of service.

PHILIPPINES

Rev. and Mrs. Armin L. Schmidt and their four children of Cagayan de Oro City, in early May, on the completion of seven years of service with the Rural Life Program of the United Church of Christ in the Philippines.

RHODESIA

Mr. L. Jay Cutler, on April 28, on the completion of three years of service as a teacher of science at Chikore Secondary School.

DEPARTURE FOR THE FIELD

Dr. Frederick D. Shepard, on March 27 via Geneva, to Izmir where he succeeds Mrs. E.C. Blake as principal in July. Mrs. Shepard will follow at the end of June.

DEPARTURE OF NEW APPOINTEES

INDONESIA

Rev. and Mrs. Michael L. Walker and their two sons, on March 26, to Bandjarmasin, Borneo, to teach at the Church of Kalimantan Seminary.

Mr. and Mrs. Richard Yencer and their two children, on January 27 from the Philippines, Mr. Yencer to serve as an agriculturalist in Minahasa, Northeast Celebes.

PHILIPPINES

Dr. and Mrs. Yoshio Maruyama, on March 13, to Dumaguete City, where Dr. Maruyama serves as professor of pastoral counseling at Silliman University Divinity School.

BIRTH

To Rev. and Mrs. Edgar E. Luther of Chikore, Rhodesia, a son, Eric Danai, on March 11.

DEATHS

Mrs. William G. Seiple (Florence Lehman), a former missionary in Japan (1905-1941), died in Cockeysville, Maryland, on September 26, 1970, at the age of 93. Her husband, Rev. William G. Seiple, died in 1965.

Mr. and Mrs. Seiple served 36 years as missionaries, teaching at Sendai and in Tokyo, Japan. Mrs. Seiple taught music at Miyagi Girls' High School, now Miyagi College. She became fluent in the Japanese language and enjoyed entertaining her husband's students in their home. Surviving is a nephew, Mr. Willia G. Sadler.

Miss Katharine B. Scott (M.D.), a medical missionary in India from 1911-1928, died in Leominster, Mass., on January 30, at the age of 92.

Dr. Scott served the Women's Hospital in Madura for two years, after which she worked at the Madura Mission Hospital for five years. From 1920-1928 Dr. Scott was at the Vellore Medical Center. She practised medicine in this country in Lancaster, Mass., from 1935-1955. A sister, Mrs. Nahum A. Maynard, survives.

Rev. Elmer H. Zaugg, former missionary to Japan (1906-1927; 1930-1942), died in Laguna Beach, California, on February 6, at the age of 89.

During his 33 years of service in Japan Elmer Zaugg was involved in educational work as dean of North-Japan College in Sendai and as dean of the Theological Department there. He also served as mission secretary and treasurer. His wife, the former Nina Cantieny, and three children survive.

Miss Lydia Almira Lindsey, a missionary in Japan for 46 years (1906-1952), died in Arkansas City, Kansas, on February 11, 1971, at the age of 90.

Miss Lindsey taught at Miyagi Girls' School and from 1948-1952 was dean of the English Department of Miyagi College. She received a citation and decoration from the Emperor of Japan for her outstanding work at Miyagi College. She is survived by a niece, Mrs. Zella M. Lindsey.

Mrs. Jennie Ericson Phelps, wife of UCBWM missionary Carl W. Phelps and herself a missionary for 26 years under other auspices, died in Tucson, Arizona, on February 14, at the age of 70.

Mrs. Phelps, a registered nurse, was engaged in village work at Hyderabad, India, from 1933-1935 and taught at the Methodist Mission Vocational School in Hyderabad from 1935-1938. She became Girls' Housemother at the School for Missionary Children at Kodaikanal in 1938. In 1950 she married Carl Phelps who was principal of the school. They continued to serve at Kodaikanal until 1958 when they returned to the United States. Her husband and a sister survive.

Mrs. J. Riggs Brewster (Ethel Bush), a missionary in Greece from 1915-1949, died in Claremont, California, on February 15, at the age of 88. Her husband died in 1949.

The Brewsters lived in Thessaloniki and Athens where they were involved in educational and relief work. Mrs. Brewster is survived by two sons.

Miss Helen Huntington Smith, a former missionary and the first executive secretary of the UCC's Council for Lay Life and Work, died in Cleveland, Ohio, on February 27. She was 68 years old.

Born of missionary parents in Ingtai, China, Miss Smith in her turn became a missionary to China in 1929. She taught for twenty years at the Wenshan School for Girls in Foochow, Fukien, with the exception of the war years when she moved her students across the mountains into the interior to escape the Japanese. From 1951-1962, Helen Smith was the Director of Women's Work for the Ohio State Conference in Cleveland. From 1962 till her retirement in 1967 she headed the Council for Lay Life and Work, being the first woman chosen to head a UCC instrumentality. After her retirement she served for several years as the official observer to the United Nations for Church Women United. Surviving are two sisters, Mrs. Charles Thresher and Mrs. Merlin Bishop.

Rev. Wilbur S. Deming (Ph.D.), a former missionary in India (1912-1915; 1919-1935), died in Bridgeport, Conn., on March 13, at the age of 81.

Dr. Deming went to India in 1912 for a three-year term to serve as a tutor in the Ahmednagar High School. In 1919 he returned to India with his wife where together they served at Sholapur for one year, at Ahmednagar for four years, at Satara for four years and another three years at Ahmednagar. He was editor of "India Christian Endeavor" and contributing editor of "United Church Review, India." Surviving are his wife, two sons and a daughter.

Mrs. Francis F. Tucker (Emma Boose), M.D., a former missionary in China (1902-1931 under ABCFM; 1931-1941 under Methodist Board), died in Cleveland, Ohio, on March 14 at the age of 100. Her husband died in 1957.

Dr. and Mrs. Tucker were medical missionaries in North China where they helped build a hospital and established the first nurses training school in the province of Shantung. Mrs. Tucker specialized in obstetrics, gynecology and eye and lab work. In 1941, they returned to the United States and worked at the Pine Mountain Community Hospital in Harlan County, Kentucky. Mrs. Tucker is survived by four children, all medical doctors, and several grandchildren.

Mrs. Louis A. Bergdolt (Doris Schnelle), a former missionary in Rhodesia (1950-1955), died in Des Plaines, Illinois, on March 22, at the age of 47.

The Bergdolts taught at Chikore for three years and at Mt. Silinda for two years. Mrs. Bergdolt is survived by her husband and four children.

Rev. C. Burnell Olds (D.D.), a missionary in Japan from 1903-1939, died in Claremont, California, on March 23 at the age of 99.

Dr. Olds was a minister and teacher at Miyazaki (1903-1913), Niigata (1913-1917), and Okayama (1920-1939). In Okayama he organized an Interfaith Club, consisting of Buddhist priests, one Shinto priest and Christians. He also served as chaplain at the government leper asylum for several years. After the death of his first wife in 1939, Dr. Olds returned to the United States. He has lived at Pilgrim Place, Claremont, since 1943. Surviving are four children and numerous grandchildren.

Mr. Harold B. Belcher, former missionary in China and treasurer of the ABCFM, died in Melrose, Mass., on March 31, at the age of 79.

Mr. Belcher began 45 years of service with the American Board in 1914 when he was named treasurer of the mission in Foochow, China. Upon his return to the States in 1920, he was named assistant treasurer and in 1931 became treasurer of the ABCFM. He retired in 1958, but remained on the mission board, serving as treasurer of many allied institutions, such as Walker Missionary Home, Auburndale, Mass., Lady Doak College, Madurai, India, and Anatolia College, Thessalonika, Greece. Surviving are his wife, a son and two daughters, and several grandchildren.

Miss Edna Lowrey, a former educational missionary in South China for 44 years (1907-1951), died at La Grange Park, Illinois, on April 19 at the age of 90.

Miss Lowrey was a teacher and director of religious education at the Union Normal Middle School in Canton and at the Hip Woh School in Macao. There are no known survivors.

Mrs. Wynn C. Fairfield (Daisie Gehman), a former missionary in China (1907-1929), died in Claremont, California, on April 23, at the age of 87. Her husband, Dr. Wynn C. Fairfield, died in 1961.

Dr. and Mrs. Fairfield spent their years in China at Taiku, North China, where Dr. Fairfield was treasurer and dean of the Oberlin-Shansi Memorial Schools. Surviving are three children, Mrs. Richard Ashenden, Mr. Frederic W. Fairfield, and Mr. John F. Fairfield, who is Assistant Treasurer of the UCBWM in New York.

Rev. Harold S. Matthews (D.D.), a former missionary in North China (1922-1944), died in Claremont, California, on May 14 at the age of 77.

Dr. and Mrs. Matthews were educational and evangelistic missionaries in Tehsien, Tientsin and Fenchow. After their return to the States, Dr. Matthews was elected ABCFM Secretary for China and spent the period from September 1948 to March 1950 in Foochow aiding in the postwar adjustments there. In 1952 the Matthews became the superintendents of the Walker Missionary Home in Auburndale for a year. From 1953-1957 they were field representatives of the ABCFM for

romotion in Maine and New Hampshire.

Survivors include his wife, Mrs. race Matthews, and three children. The ldest son, Alden Matthews and his wife errith, are UCBWM missionaries in Japan.

Miss Alice M. Huggins, an educa- ional missionary in China for 35 years 1917-1952), died in Topeka, Kansas, on ay 19 at the age of 79.

Miss Huggins taught at Tungchow and unghsien in North China. She was the rincipal of Goodrich Girls' School in inghsien from 1946-1952. After her re- irn to the States, Miss Huggins did romotional work for the Board from 1953- 956. She was the author and co-author numerous books in China, among them a ovel for teenagers, Wan Fu: Ten Thousand ppinesses. She is survived by two sters.

STAFF CHANGES

Rev. Theodore A. Braun (formerly ecretary for program development) be- ame secretary for interpretation ebruary 24, 1971.

Mr. J. Richard Butler (formerly egional secretary for Europe) be- ime program secretary in the service vision February 24, 1971.

Rev. E. Neill Richards (formerly rector of the 1972-73 Emphasis) be- ime secretary for program development ebruary 24, 1971.

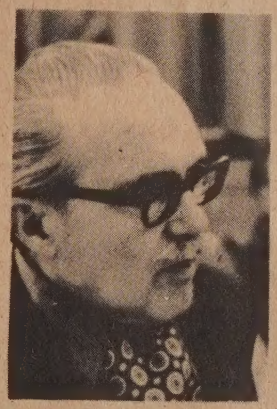
Rev. Alfred C. Krass (formerly ssionary in Ghana) becomes evangelism nsultant June 15, 1971.

NEW VISTAS

"Wherever there is the sharing of love, and that is what this whole business of service is, there is joy."

-- Reginald H. Helfferich

At a special recognition dinner on May 24, 1971, on the occasion of Dr. Helfferich's retirement from the UCBWM staff, the Board of Directors presented him with several volumes of letters and also this beautiful red and silver banner made by the church in Taiwan.



Dr. Helfferich will now be giving the major part of his time to bringing together all of the world-wide service agencies into a consortium.

WHOLE EARTH NEWSLETTER

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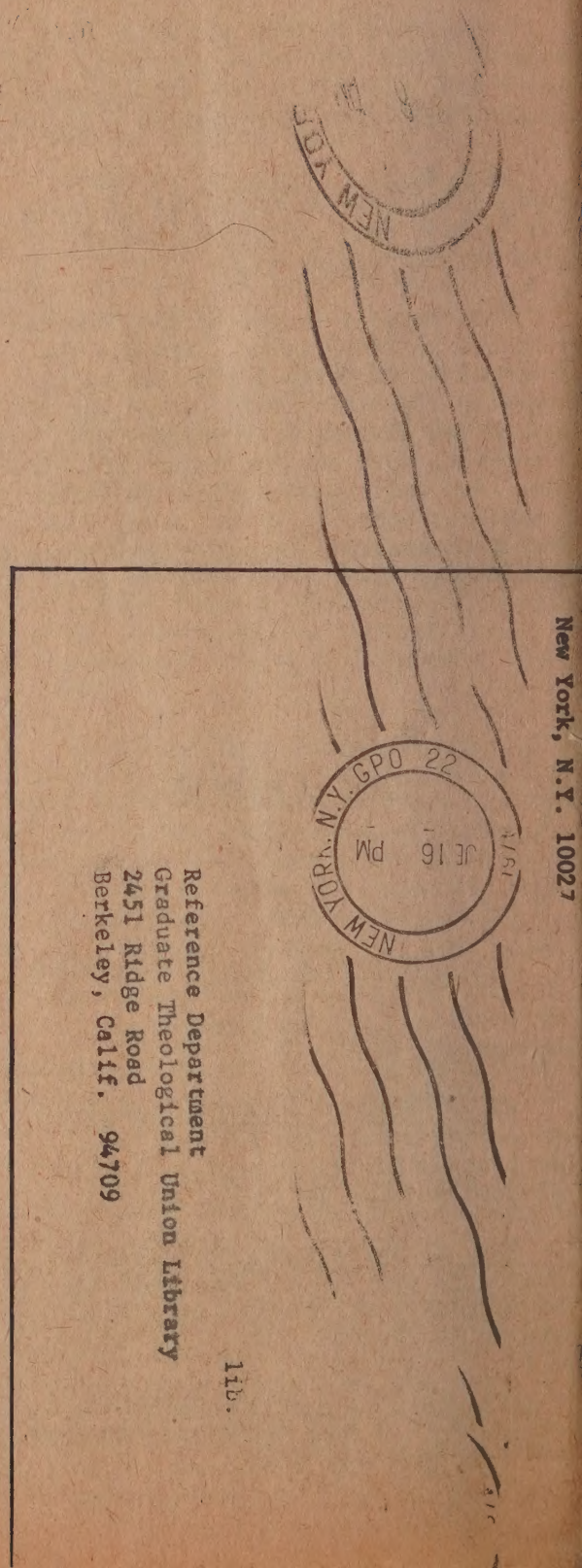
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